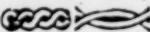
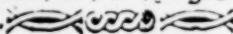


Coronatorium Curatorum.

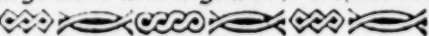




In constit. pũicell Johaũ Decchĩ de offic. Archie
presbyteri Capitulo Ignoranc. sac. 

It is ordeyned and decreed by holy chyrche that
euerý Curate haupnge cure of Soule shall the
we and declare vnto his parryshens. foure ty
mes in y yere the. xiii. Arttycles of the faythe.
The. x. cõmaũdementes of our lordē god. The.
vii. werkes of mercy. The. vii. deedly sp̃ies with braun
ches therof. The. vii. p̃yncypall vertues. And the. vii.
sacramentes of holy chyrche with other thynges neede
fary as shall appere here after. 

Wherfore fyfste and formest ye shall knowe and vnder
stande that there be. xiii. arttycles of the fayth whi
che euerý man & woman is bounde stedfastly to beleue.
Of the arttycles. vii. p̃tercyne vnto god almyghty by
his d̃rupnyte or godhed. That other. vii. p̃tercyne vnto
god almyghty by his h̃manyte or manhode. **T**he fyr
ste of the. vii. that p̃tercyne vnto god almyg̃stty: by his
d̃rupnyte or godhed is this that we shall beleue in one
god. one in substance and. iii. in persons. The secunde
we shall beleue in the father vnbegoten that he is very
god. The thyrde we shall beleue in ỹ sone oonly begoten
of the father ỹ is also very god. The fourth we shall be
lyue in the holy goste equally procedynge of the father
and of the sone that he is lyke wyse very god. The fyfste
we shall beleue that his one very god father & sone and
holy goste hath made heuen and erth that is to saye all
maner creatures bysyble & unsyble. The syxt we shal
beleue that the chyrche cathelycal is holy and that there
in ben holy sacramentes suffycient to all maner of pro

ple for theyr saluacyō. The. xlii. we shal beleue that our
bodies shal ryse agayne / at the daye of generall Iuge-
ment and be Ioyne th agayne to the soule / and than all
they that haue dyed in the fayth of holy Church / & out
of dedly synne shal haue Ioye cuerlastyng is heuen.
And all they that haue dyed out of the fayth of holy chur
che oꝝ dedly synne shal haue payne in helle for cuer mo
re. ¶ Of those. vii. artycles whiche perteyne to god als
myghty by his humanyte oꝝ māhode. The fyrste is this
that we shal by leue the blessyd Incarnacyon that is to
say that the secunde pson in Trinite cryste Ihesu was
conceyued by operacyon of the holy goste / & toke fleshe
and blode of the glorpyous virgyne our lady saynt Mar
rye. The secunde that he was bozne of the same Glorpy
ous virgyne. The thyrde that he dyed for vs vpon the y
Crosse vnder the wycked Iuge pylate and his blessyd
body was beryed in the Sepulchre. The fourth that he
went downe vnto helle in soule the body remainyng
in the Sepulchre and spoyled helle of all those that were
predestynate to the glozpe of god. The fyfte that he ros
se agayne from deth to lyfe y thyrde day. The syxt that
he ascendyd in to heuen / & there sitteth at y ryght hans
de of the father. The seuenth that he shal come agayne
at the generall Iugement and iuge all the worlde both
good and badde. 

Ether moze ye shal knowe & vnderstande that
there be. x. cōmaūdemētes of our lozde god. The
fyrste is this. Thou shal haue no faile goddes but wor
shyp one very god. By this cōmaūdemēte is forbyd
Idolatry pꝛyncypally whiche is to do worshyp to o. her
then to god alone. By this cōmaūdemēt also is forbyd

Wythcraftes/charmes/sozlerye/Inchauntementes/ &
superstycions/and all bayne and deuylls the inuency-
ons/whether they be done by wordes or by wyrtynge or
by any other soyls the obseruaunce. The secunde comaū-
dement is this/thou shalt not take y name of god in bay-
ne/by this comaūdement is forbyd pryncipally all ma-
ner of heresy/ & all blasphemous wordes/ whiche soun-
de ayenst the goodnes of god. Also all perjurye that is
to saye to swere false wertyngly/ and all other sweryn-
ge by god vntruerently/ or to swere vntrueretly by any
parte of his blyssed body. The thyrde comaūdement
is this/ y shall kepe thy holy daye/ that is to saye the lous
daye and other holy dayes ordeyned by holy chy:che/ &
that daye wo:shyp thy lord god/ & absteyne frome lyfe
spccyally. and also fro bodely laboures excepte caule le-
full & reisonable. The fourth comaūdement is this/ thou
shalt honour thy father/ and thy mother/ that is to wete
thy naturall fa. her and thy naturall mother/ thy god fa-
ther and thy god mother/ thy ghostly father/ & thy gho-
stly mother. Thy ghostly father is the pope/ thy byrshop
thy curate/ & thy ghostly mother is holy chy:ch/ i whom
thou was regenerace vnto ghostly lyfe. The fyfte comaū-
dement is this. Thou shalt not slee/ this is to vndersta-
de that thou shalt not slee any man or woman by vnle-
full meane/ nother by wo:de nor by dede/ by consent nor
by fauour. By this comaūdement also it is forbyd al ma-
ner of bodely hurte/ of any persone ayenst ryght. Also
all those fle spy:tuallly that by extorcyon and power or
by any other vnryght wyse or vncharitable meane op-
presse innocentes whiche be not gyley. Also all those flye
spy:tuallly that backbyte & flander any persone ayenst
ryght or ayenst charyte to byngne them from god name

vnto euyl. Also all tho flee spyrytually / that maye and
wyl not / refrefhe them that be in necessitye. Also all tho
se that flee spūally þ by theyr euyl examples / or by ony
other wycked pñsions iduce & brynge other vnto spñe
The syxte cōmaūdemēt is this / thou shalt do no Lecher
ry / by this cōmaūdemēt is forbyte all maner of bodely
comyryō betwyxe mā & womā / except in lefull vse of
matrymony. By this cōmaūdemēt is forbode also al
maner of fylthy & abhomynable polucro⁹ / wylfully pro
cured by ony aduūecyons or crafte . wherby the sede þ
is ordeyned to generacyon of mankynde / is done other
wyse thā in to the dewe vessell / that is ordeyned therfo
re. The seuenty cōmaūdemēt is this / thou shalt do no
theft / þ is to saye þ shall not take other mennes goodes
pñuely ayenst theyr wyl. By this cōmaūdemēt is for
byd also all maner of wronfull takynge / occupyenge / or
withholdynge other mennes goodes / other by fraud /
or by decepte / by ypocryse / or feyned holynesse / by vsu
ry / or by symony / by drede / or by therte / by strenght / or
by byolēce / or by suche other . The .viii. cōmaūdemēt is
this / thou shalt bere no false wytnes / nother to hurt thy
neyghboure wronfully / nor to promote thy frende vñ
worthely. By this cōmaūdemēt is forbyd also all maner
of lyes cōceyued of malyce / or intended to other mēnes
hurte. The ix. cōmaūdemēt is this / thou shalt not des
syre an other mannes wyfe vnlesfully. By this cōmaū
demēt is forbode al maner of concupyscence of the fles
he other vnlesfully to wyl or to desyre to purpose or to
consent to ony kynde of Lecherre ayenst Iugement of
reason. The .x. cōmaūdemēt is this . Thou shalt not
desyre to haue other mennes goodes wrongefully . By
this cōmaūdemēt is forbode all maner of vnlesfull de

lyze other in wyll oꝛ in purpose to take oꝛ to withholde
other mennes goodes ayenst ryght oꝛ ayenst good cons
science.

These .x. commaundementes be included and vnder
stande in .ii. comaundementes / that be spoken of in the
Gospell of Mathe / that is to wete in the loue of god / &
in the loue of thy neyghboure. He loueth god duely that
loueth hym aboue al other thynges & kepeth his comaū
demētes for loue / and not all oonly for fere of payne. He
loueth his neyghboure duely ꝑ wolde vnto hym / & doth
vnto hym as he wolde his neyghboure shoulde shewe &
do vnto hym. This is vnderstande of well oꝛdred / and
confourmed vnto reason / that is to say thou shalt wyl &
do vnto thy neyghboure / as thou wolde ryghtfully he
shoulde wyl oꝛ do vnto the.

Besyde these comaundementes of our lord god the
re be .vii. werkes of mercy / whiche comþly be called de
des of charyte / but doubtes in certayne causes of neces
sityte they be strayne comaūdemētes. And these be they
To fede the hungry / to gyue drynke to the thursty / to gy
ue herber to the herberles / to clothe the naked / to vspyte
the seke / to comforte the prysoner / to bury the deed.

Forthermore ye shall knowe & vnderstande that the
re be .vii. pryncypall vertues oꝛderynge mā to lyue wel
both anendes god and the worlde. Thre of them oꝛde
a man pryncypally vnto god / and they be these fapthe
Hope / & Charyte. fapthe maketh a man to belcue well
vpon god and holy chyꝛche. Hope maketh a man to tru
ste well to come to ꝑ Joye of heuen / by the grace of god
& his owne merytes. Charyte maketh a mā to loue god
aboue all other thynges & to loue al other thynges for god

That other .iiii. vertues orde a man to lyue well as
nendes the worlde and they be these / Prudence / Tem-
peraunce / Rygh: wysnes and stren ght. Prudence ma-
keth a man to dyscerne and to Juge well what is good
what is badde / what is to be done / & what is to be lefte.
Temperaunce maketh a man moderat in etyng & dryn-
kyng moderate in flesshly delectacyons / moderat in
hate / moderate in other conuersacyon of mannes lyfe.
Rygh: wysnes maketh a man to gyue to euery man that
is de we to hym / whether it be in tēporall goodes or in
tēporall honour / or whether it be in correckynge theym
that be euyl or promotynge them & be good. Strength
maketh a man stronge in suffryng aduersyte and trou-
ble stronge in execucyon of Justyce / and correccyon of
synne / stronge and without fere to holde with trouthe
and vertue / stronge and without fere to withstande vy-
ce and wyckednesse.

In constit Johani Pechin de
sacramētis iſtandis vel non.

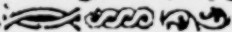
Also you shal knowe and vnderstande / that ther
be seuen sacramentes of holy chy:che / wherof
fyue euery man & woman is bounde to receyue at tyme
conuenient. The fyrste is baptym or crysrendome / whi-
che putteth awaye ovygynall synne. For this ye shal vn-
derstande. That whā our fyrste fater & mother. Adam
and eue were creat & made / they receyued of almyghty
god for them / & for all they: ylluc / & is to saue for all mā-
kynde & noble gyfte of ovygynall Justyce wiche yf they
had keppe / they & all they: ylluc haupnge the same gyft

shoulde neuer haue dyed nor suffred any penalty of this
 wretched worlde / but shuld haue ben translate at conueny
 ent tyme into paradysse celestyall there to haue lyued for
 euermore. But than by cause they dysobeyed and brake
 the comaundement of god they loste this gyfte of ovygyn
 nall Justyce / and fell vnto necessitye of deathe / & to other
 wretchednesse of this worlde with all theyr issue / wher
 fore nowe all we be borne in ovygynall synne / that is to
 saye in wantynge of ovygynall Justyce and can nat be
 sau'd by the ordynate lawes of god. Vnto y tyme that
 this ovygynall synne be put away / and grace gotten / vn
 to our soules whiche is nowe done by this sacrament of
 baptyisme or crystendome / whiche is the fyrste sacramēt
 and entre vnto all other sacramentes.

In constit provincial de
 Baptismo & eius effectu.


This sacrament ought not to be mynystrid but
 by a preest / exce pte case of necessitye. And thenne
 euery man and woman maye mynystre it. The father
 or the mother maye mynystre it to theyr owne chyld. &
 yet afterwarde lye togyder after hte lawe of matrimo
 ny / wherfore yf suche case of necessitye happe vnto any
 of you. Then ye shall say with good intent on this wy
 se. I cristen the In the name of the father / and of the
 sone / and of the holy goste / & whyles ye be sayinge these
 wordes ye shall caste water vpo the chyld or ellys put
 the chyld vnto the water and thenne doubte ye not but
 that chyld receueth suffyciently this Sacrament of
 Baptyisme.

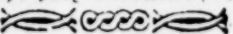
The secunde sacrament is Cōfirmacion of the bylshop


whiche gyueth grace to be the stronger in the ryght by-
leue of god and holy chyrche. 

The thyrde sacrament is penaunce whiche restoreth a-
gayne the grace of god yf it be losse by deedly synne.

The fourth sacrament is the Blesyd Sacrament of þ
Auter whiche increaseth grace meruaylously / and cau-
seth other spyrytuall effectes innumerable / And no mer-
uayle here of for in this holy sacrament is conteyned un-
der the forme of brede þ very body of cryst Ihesu fleshe
& blode cryst hym selfe hole god & man / And lyke wyse
in the chalys after the tyme of consecracyon is cōteyned
vnder the forme of wyne the very body of cryste Ihesu
fleshe & blode cryste hym selfe hole god and man.

In constit. puincial Johān Decet in de Sūma
trinitate fide catholica Capitulo Alissim^o. 

But ye that be laye pleople / whan ye receyue this
blesyd sacramente at Ester / or at other tymes
necessarye ye receyue hit in forme of brede alone / for þ
thynge that is gyuen you in the chalys is no sacramēt
but wyne or water to cause the holy sacrament to go to
his place more redely. 

The fyfte sacrament is anoyntinge / whiche remytteth /
and putteth away beny all synnes and increaseth grace
to the better helthe both of body and of soule. 

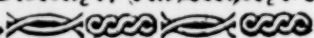
There be other.ii. sacramentes / whiche noo man is
bounde to receyue but they that wyl / One of theym is
holy ordze whiche gyueth auctoryte to mynystre aboute
the sacramentes of holy chyrche. That other is matrys
monye / whiche maketh lefull the bodely dede / be wy-
man & woman whiche elles were vyleful & dampnable.

In consiliū walteri de sponſalibus
Capitūlo Matrimonium

And in this behalfe holy chyrche cōmaūdeth vnder payne of cursyng that no p̄sons make any pryue contracte of Matrimony togyther nor any secreete promyse therof / but that it be done all oonly in open place / and befoze dyuerse persons therto specially called to bere wytnesse of the same.

¶ Extra de p̄nis 7 remis. ca. Dis betriusq.

Et for more declaracyon of the sacrament of penance which was spoken of befoze ye shall vnderstande þ̄ there be. iii. thynges sprecially requyred therto þ̄ is to wete Confessyon / Cōtrycyon / and Satisfaction. Confessyon euey crysten man and woman after they come to yeres of dyscrecyon is bounde to make at þ̄ lest ones in þ̄ yere / them to make knowlege of al theyr synes to theyr owne ordynary curate / and to none other / except a lefull cause whiche had they may take an other Confessor so that they haue lycence therto of theyr owne curate ordynary. ¶ But for asmoche as some persons can not well make theyr confessyon some thynges shall be shewed them now by the grace of god / wherby they may the better ordre them selfe in theyr confessyon makynge. Fyrst befoze ye come to your gostely father loke that ye gette you in to a secreete couſayle with your selfe / and take as great studye and dyligence To remembre all your synnes for the loue of god and your owne soule helth / as ye wolde take in a great mater of worldly hauntage. ¶ Fyste remembre your selfe in your con

science whether ye haue ben doutefull in any Arttycles
of the faythe. The seconde remembre whether ye haue
broken any of the. x. Cōmaūdemētes of our lordē god.
The thyrde remembre whether ye haue keppe d. ii. cō
maūdemētes of the goſpell / that is to wete whether ye
haue louyd god aboue all other thyng / & done to your
neyghboure as ye wolde be done to. The fourth remem
bre whether ye haue ben dyligent after your power to
fulfyll the. vii. workes of mercy. The fyft remembre whes
ther ye haue fallen in any poynt of cursyng by the ge
nerall sentence / whiche is cōmaūdyd and accustomed
to be shewyd you. iiii. tymes in the yere. The syxt remem
bre whether ye haue spñed in any of the. vii. deadly syn
nes / that is to saye In Pryde / in Wrathe / in Enuye / in
Couetyse / in Slouth / in Glorony / & in Lechery / or
in any brāunches of theym. 

C Pryde.

Cfyste in Pryde whether ye haue desyred ony bayne
gloze / or ony bayne laude / or prayse of your self before
other for any goodes of nature þ ye haue had / as beau
tye / strength / or yought. Or for any goodes of fortune
as gold / or syluer / ryche clothes / landes / or catelles / or
for any goodes of grace / as Cōnyng / eloquēce / wysdo
me or other vertue. Or yf ye haue dyspyled or mocked /
other þ haue wantyd any of these forther more whether
ye haue scyned your selfe by ypocrysy more holy or mos
te ryght wyle then ye haue ben in dede. Or whether ye
haue shewyd your selfe by crakynge / or bostryng / or by
other mozdynat delyte in Pryde to haue þ thyng that
ye had nat / or to knowe that thyng that ye knowe nat /

or to haue done that thyng which ye haue not done in
dede. Or whan ye haue had any gyfte of god singuler
ly before other as Cumynge / Eloquence / Wyldome or
other vertue whether ye haue thought that it hath comen
men of your selfe and not all only of god. Or thowge
ye haue thought it hath comen of god yet whether ye
haue thought that it hath comen of god for your owne
mercytes and your deleruyse. Forthermore whether ye
haue ben proude of your kynne / or proude that ye haue
stande in fauoure or familyaryte with lord or lady / or
with any other state proude of youre offyce or roume
that ye haue ben in. Or elles whether ye haue ben a shas
med of your kynne by cause of the pouerte or ye ye haue
ben ashamed that ye haue not ben taken vp to hygher
place or greter honoure. Forthermore whether ye haue
hadde pleasure to reporte youre euill dedes / or whether
ye haue sought excuses for theyn / and syche putte other
men in the faute therof. Or yf ye haue ben dysobedyent
vnto your superiours as to your father / or to your mos
ther or to the prelates of the chyrche. Or trusted so mos
che in your owne wytte that ye haue dyspyssed the couns
sayle of your betters. Or taken more vpon you then ye
or your loynyng hath requyred. Forthermore whether ye
haue loued singularyte in your apparayll / singularyte
in your speche / or in other conuersacyon singularyte in
faste i prayer / or in other deuocions taken by our owne
auctoryte rather than in the comyn fastes and prayers /
or other deuocions ordeyned by holyc chyrche. Or whes
ther ye haue ben suspitious and curyous in serchyng
and Jugeyng other mennes dedes / and proude & pres
sumptuous in Jufyfyng and preferring your owne
dedes before the dedes of other.

¶ Wrathe.

¶ Thenne in the synne of wrathe. Remembre whether ye haue ben so grettely moued or styred by angre / or by wrathe ayenst any man / that ye haue wylled hym any hurte other in his body or in his goodes. Or whether ye haue kep^ed wrathe longe tyme in your mynde osten^tlymes thynkyng howe ye myght be v^eged. Or whether ye haue in your angre or wrathe hurte any man in dede by worde / or by werke / by counsaile / or by mayntenaunce. Or whether ye haue vexed / or troubled any man by sute / or by plee rather of euyl wyll and malice then of good wyll and affeccyon of ryght wylnes. Forthermore whether ye haue cursed / or asked vengeance vpon your euyn crysten. Or whether ye haue ben so engre / or so impacient in sphenesse / or in trouble / or for any losse of tēporall goodes that he haue grugged with the or dynaunce of our lord god / or spoken any blasphemouse worde ayenst his goodnes / or swoyne vntreutly by his holy name. Forthermore whether ye haue refused to aske the forgyuenesse that ye haue hurte / or whether ye haue refused to forgyue them that haue hurte you. Or whether ye haue mysordred your selfe in braulyng and chydynge or myscaulyng your euyn crysten by wordes of rebukynge other ayenst theyr persones or ayenst theyr cōdyngs. Or whether ye haue ben so impacient customable other in game / or in worldly besynes that ye haue wysshed all at the deuyl / or wysshed your owne deith or any others. Or whether ye haue manell^ed to bete or to lye & swoyne the same with a grete othe.

¶ Enuie.

Thenne in the spie of enuye. Remembre whether ye haue ben glad of other mēnes hurte oꝝ soꝝ of other mēnes profyte. Oꝝ whether ye haue ben glad of other mēnes infamy and wyll name oꝝ soꝝ of other mēnes fame and good name. Oꝝ whether ye haue ben glad that ony of your euyn crysten haue fallen to syne and to bysce oꝝ soꝝ yf ony of them haue keptd them in vertue oꝝ in grace. Forthermoze whether ye haue of malyce / & euill wyll defamed ony persone pꝛiuely oꝝ apertely oꝝ gꝛuen ony helpe oꝝ counsaile therto. Oꝝ whether ye haue Iugged euill of your euyn crysten without sufficient knowlege thcrof. Oꝝ whether ye haue made bate oꝝ dyssorde betwex ony persons foꝝ malyce & euill wyll that ye haue had vnto theym. Oꝝ whether ye haue lettred to make peace & accorde where ye myght haue done / & wold not foꝝ hated & malyce oꝝ foꝝ ony other wycked occasyon.

Couetyse.

Thenne in the synne of Couetyse. Remembre whether ye haue taken other mēnes goodes by thefte / by robbery oꝝ by extorsyon. Oꝝ whether ye haue ben in wyll oꝝ purpose foꝝ to do. Oꝝ whether ye haue withholde other mēnes goodes wrongfully from them. Oꝝ whether ye haue by flatteryng by fayre wordes oꝝ by fayre promyse / oꝝ by ony other vntrewe meane deceyued ony man of his goodes / oꝝ of his landes. Forthermoze whether ye haue vsed ony falle oꝝ deceytfull marchaundysse oꝝ ther by vsuffreyent stuffe oꝝ by vniuste weyghtes / oꝝ measures oꝝ by ony other subtyll craft. Oꝝ whether ye haue in ony hande craft werke / oꝝ ony other occupacyon vsed subtylty / oꝝ craft to deceyue your euyn crysten

for youre owne lurre. O: whether ye haue wrought o:
laboured o: vled byenge o: sellenge vpon the Sondag
o: vpon other holy dayes without reasonable and lefull
necessyte. O: whether ye haue in byenge o: sellynge o:
in bargayn makynge o: in lenynge any monay cōmyt
ted any vlsury apenit the ordre of Justyce & good chary
te. O: whether ye haue cōmytted any Symony/ that is
to say bought o: solde o: any bargin made of spryтуall
thynge for any tempo:all goodes. Forthermore wher
ther ye haue fulfilled the dedes wyll/ whether ye haue
ben executō: o: keped the goodes to youre owne vls/ o:
spende them other wyse then in dedes of charyte/ o: thā
the dedes wyll hath requyred. O: whether ye haue fals
sely forsworne your selfe for any worldly bauntage/ o:
whether ye haue desyred any mannes hurte/ o: any mā
nes deth bycause of any bauntage that myght come to
you therby. Forthermore whether ye haue payde due
ly your seruauntes they: wages. O: yf ye be seruaunte
whether ye haue done truly your seruyce/ o: whether
ye haue mispende your maysters goodes/ o: other wy
se hurte your maysters bauntage other wylfully/ o: by
your neglygent seruyce/ o: whether ye that be of power
haue withdrawen your hande of charyte of refreschyng
ge poore people. And ben couetyse of gettyng worldly
goodes couetyse in keepynge them and sorowfull in des
partynge from them.

¶ Slouth.

¶ Then in the synne of Slouth/ remembre whether
ye haue ben slouthfull in godes seruyce specially vpon
the sonday & the holy daye slouthfull to come to the chyr:

the slouthfull to praye whenne ye haue be there / slouth
full to here the worde of god preached / slouthfull to ap
plye your mynde to good thoughtes and to good mes
sages. Neglygent to refrayne your mynde frome
euill thoughtes or your eye & frome vnchaste lokes. For
thermore whether ye haue ben neglygent to lerne your
Pater noster / your Ave maria / or your Credo: or whe
ther ye haue be neglygent to teche the same to your ow
ne chyldren or to your godchyldre. Or whether ye haue
chastysed your chyldren & taught them good maners /
or ye haue iustred them to be great swerynge & at their
pleasure wanton and dissolute. Or whether ye haue be
neglygent i keepynge your chyldre from fyre & from wa
ter & from othe lyke Jeopardy. Forthermore whether
ye haue mispende your tyme in Idleness or omitted &
lefte vndone thynges that ye were bolde to do. Or whe
ther ye haue broken any vowe that ye haue before tyme
reasonably promysed. Or whether ye haue broken or ben
neglygent in fulfyllynge the penaunce that hath ben
reasonable moyned you by ; our ghostly fathers / or by
your ordynaryes. Or whether ye haue hadde at any tyme
suche heynesse that ye haue despyred of the mercy
or of the helpe of god. Or whether ye haue wysshed or
wyled indiscretly your owne dethe. Or whether ye ha
ue gyven due thanges to god in your trouble or in your
heynes remembrynge that our lord sendeth all for the
best yf ye can so take it.

Cloutonpe.

Chan in cloutonpe. Remembryge whether ye haue bro
ken any fastes that hath ben comaunded by the church
B.iii.

without lefull cause. Or whether ye haue eten & drōkē many tymes so moch that ye haue had vomyttes / or ye haue fallen therby in to syknes or drōnkē hyp / or ye haue fallen therby to bate & dyscencyon. Or ye haue fallen therby to suche dysolute myrth and recheles behauoure that ye haue not duely fulfilled those thynges that haue longed to your offyce or to your charge. Forthetmore whether ye haue had inordynate delectacyon in etyng & drynkyng or vled any inordynatly desyred metes or drynkes more costely or more delycatly prepared then reason hath requyred. Or whether ye haue induced / or caused any other to take suche maner drynkes or so largely thcrof for the intent to make them drōnken other for spozte or for any other wycked occasion.

¶ Lechery:

¶ Thenne in Lechery whether ye haue kept or continued fylthy thoughtes of y^e fleshe in your mynde for delectacyon and pleasure of your body. Or whether ye haue consented in your mynde to haue any fylthy dede besyde the lawe of matrimony. Or whether ye haue v^e in matromony vled any maner contrary to the we ordze of nature or apenst the prospyte of generacyon. Forthetmore whether ye haue excyted or moued any other to this fylthy synne of lechery / other by sygnes or by wordes / by ānournyng of your body or by lyght gesture & wanton behauoure by synngyng / by daunsyng / by kyssyng / by halssyng / or by any other dyssoute or vnhonest demenpoure. Or whether ye haue not fledde the occasyons of this fylthy synne. But rather sought occasyons

thereto. Furthermoze whether ye haue had other in your
youth or any other tyme fylthy touchynge of your pry
ue members or of any others. And whether ye haue had
any pollycyons in your slepe by fylthy dremes or vncle
ne ymagynacyons specially by any occasyon gauen be
foze of your selfe. Or whether ye haue had bodely dede
of Lechery with any pson. And whether synge or ma
ryed / whether with a byrgyne or with other / whether
with any of youre owne kynne or with any of relygyon
or within holy ordres.

¶ Whanne ye haue remembred your selfe dyligently
in the secreete counsaile house of youre consyence after
this maner of wyse or after any other good or moze suff
fycient maner as the grace of god and your owne wyse
and wysdome wyll serue you. Than go to your ghostly
father and shew hym all your synnes playnely with
out any coloure or cloke specially your deedly synnes yf
ye haue any done sythe ye were laste shypuen with de we
circumstaunce and with the occasyons therof accordyn
ge. And than ye fulfyll one of those.iii. thynges yf be spes
cially requyred to this Sacrament of penaunce. And
an other thyng that is also requyred thereto is Contry
cyon that is to saye that ye be lozy for all those synnes
that ye haue done. And be in wyll and purpose no moze
to synne. The thyrde thyng that is requyred to this sa
crament of penaunce is Satisfaccyon that is to say that
ye be in wyll to fulfyl suche payne and penaunce as shal
be reasonable lymyted after the quatyte of your synnes
Than these thre thynges hadde after this maner of wy
se the priest that hath iurysdyccyon bpō you mynystreth

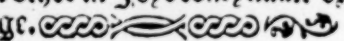
to you the Sacrament of penaunce and grace of absolucyon. And declareth you cleane assoyled of all your synnes (quātum ad culpam) that is to say all your synnes were they neuer so grete / for whiche you hadde deserued payne of helle euertlastynge / nowe that payne is chaunged by the vertue of this Sacrament of penaunce in to temporal payne of this worlde / or of purgatory. And yf the payne or penaunce inioyned by the priest / whiche standeth pryncypally i prayer in faste and in alynes deed If that penaunce be suffycient in the acceptacyō of god for the quantyte of your synnes / than that fulfilled / the payne of purgatorye also whiche elles were due for y sayd synnes / shall be fully remytted / and forgyuen you.

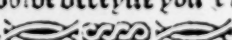
But nowe to the honour of god and to the comforte of all vs that be wretched synners / here maye be moued a questyon whether euery man after he haue done ony deedly synne be out of state of grace / & in state of dampnacyon vnto y tyme that he be shryuen therof vnto his ghostly father and receyue this Sacrament of penaunce Or whether he be in state of grace and state of saluacyon beyng all oonly sory in his herte for his synnes with wyll & purpose no more to synne though he yfferre his shryfte vnto the tyme generall assygned by our mother holy chyrche. In this behalfe .ii. wayes maye be taken. That one waye is good and suffycient / that orher waye is better and more pefyte. Better it is and more pefyte waye for a mā to go to his ghostly father shortly after he haue done ony deedly synne & be shryue therof & receyue y sacramēt of penaunce thā to defer his shryft ony longer & y for dyuers causes / one is he shall haue y more i rea

of grace. An other is he shall haue the better knowles
ge of hym selfe and of his synnes. The thyrde is he shall
the better venquesshe and ouercome the temptacions
of the deuyll with many other profytes that he shall ha
ue therby / wherfore it is specially counsellid vnto eue
ry man and woman after they fele theym selfe greuou
ly wounded with any deedly synne / thanne shortly to
take theyr ghostly father whiche maye mynystre vnto
them this holy sacramēt of penaunce. But for asmoche
as some be not dysposed to take the better and the mos
te perfyte waye namely sythe our mother holy chyrche
cōmaūderth no laye persone to be shrȳue but ones in the
yere excepte in dyuers causes / as whan he is in perell of
deth / or whan he shall receyue other sacramentes. Ther
fore ye maye take that other way / whiche is ryght good
and lussycyent / that is to wete that ye ones in the daye /
or ones in the weke at the leste / as vpon the sonday and
other holy dayes recyte & reken vp betwyxe god and you
in y^e secrete house of your consyence how ye haue spent
or passed your tyme. And yf you fynde in your consyen
ce / that ye haue done any deedly synne that day / or that
weke than loke that ye be sozry for it. And be in wyll and
purpose with the helpe of our lord god / no more to synne
purposynge stedfastly to be shrȳuen therof to youre go
stely father at tyme allygned by y^e holy chyrche. He that
ordzeth hymselfe after this maner though he had done
neuer so grete nor so greuous synnes / nor neuer so ofte
tymes ye though it were. vii. tymes in y^e daye he myght
yet as ofte tye ayen by this meane from deedly synne to
the grace of god from state of dampnacyon in to state of
saluacyon. Lette no persone therfore in any wyse refuse
this gentyl & lussitayne medycyne after they fele them

selfe wounded with deedly synne. But remembre well
these.iii.thynges before tcherled. The fyrste that they
be soze in herte for theyr synnes. The secunde that they
haue purpose to be shryuen therof at tyme assygned by
holy chyrche. The thyrde that they be in wyll with helpe
of god no moze to synne. If ye wante any of these thre
thynges after ye haue comytted any deedly synne / whes
ther it be by worde / or by thought / or by dede / thanne
doubtles ye be out of fauoure of god / and in state of dā
pnacyon. And all the werkes that ye doo in meane tyme
be deed and vnfuytfull / and shall neuer be accepte in
the syght of god. And if ye take these.iii.thynges with
you truely and busynedly thought your synnes that ye
had done were neuer so grete / yet by this meane ye shall
be in the fauour of god / and in state of saluacyon. And if
ye happen to dye sodaynely withoute any other shryfte
so that ye dyspyse not to be shryuen at conuenient tyme
Chaunce doubtelles this shall be suffycient for your sal
uacyon. And all the good werkes that ye do in meane tyme
shall be ryght fruytfull and graciously accept in the
syght of god there to haue grace / and afterwarde glos
sye euerlastyng.

¶ Besyde these doctrynes be foresayd yet lette vs confis
der and oftentymes calle to mynde the mooste ferefull hou
re of deth / and puruey now some remedies and preser
uatyues ayenst the troublous and tēptacyōs that hap
peneth comenly the sayde tyme. And this is necessarye
not all oonly for our selfe / but also for we may geue coun
sayle and exortacyon to our frende when he is in the sa
me Iopardye. For if he may be called a frende that is
dyligent aboute a syke persone to mynyster vnto hym

thynges necessarye for his body whiche shall be shortly
be dissolued / and be meete for wormes / moche more thā
he is worthy to be called a trewe and a faythfull frende
that is dyligent aboute a syke persone to mynystre vnto
to hym thynges necessarye for his soule whiche shall ne
uer dye / but euer endure other in Joye continuall or el
lys in payne euerlastyng. 

Lette vs nowe therfore consyder before the troubles
of the houre of dethe / and thence we shall suffer them
the more easely whene they come. Firste we shall cons
yder. v. maner of troubles or temptacions / whiche the
wycked frende comely troubleth or tempteth a crysten
soule with all at the houre of dethe. The fyrste is ayenst
the fayth whiche cometh pryncypally by suggestyon of
the deuyll. For the deuyll knoweth suerly / that there is
not a more redy meane to bynge a soule vnto euerlasty
ge payne of helle then for to induce hym by some craft
or subtyll perswasyon to forsake his faythe or to doubte
in any parte therof. But than aboute all thynges lyke as
ye haue begon your lyfe in perfyte fayth of holy chyrche
indeuet your selfe stedfastly by the grace of god so for to
ende it. And lose not the good dedes that ye haue done in
your lyfe before / for all the welthe of your lyfe before hā
geth them of y^e ende. Thynke therfore stedfastly in your
mynde / that all perswasions mouyng ayenst the trewe
fayth of the chyrche be but temptacions and wycked sug
gestyons of the deuyll whiche wolde deceyue you & ma
ke you to lose that ye haue done. 

Consyder well also and stedfastly beleue that there
was neuer man nor womā syn the begynnyng of the

worlde that euer pleaseth almyghty god without trewe
 fayth of our lord god. Ther was neuer soule that euer
 came to heuen / nor yet shall do without trewe faythe of
 our sauour cryste Ihesu. For these yf the deuyll wolde
 dyspense with you in your faythe beware that ye stand
 not with hym in dysputacyon therof. For yf ye do ye put
 your selfe in great Jeopardye for the deuyll is so subtyll
 in Argumētacyons that all the clerkes vpon erth be not
 able for to be cōpared vnto hym. And though our fayth
 in meke soules be lyke vnto swete spryes of the apothec
 carys Shoppe whiche in betyng & boultynge greatly
 euer the sweter sauoure and odoure / yet if a man wyll
 plume vpon his lernynge or vpo his reason to stāde in
 dysputacyons of his fayth with the olde serpent y deuyl
 he shall not fayle but he shall be brought into the snarres
 of the deuyll with many folde errours and incōueniē
 ces. Therfore whether ye be clerke or laye mā haue euer
 your fayth stedfastly roted in the fayth of holy chrych &
 content your selfe to rest therto at all tymes / but specy
 ally at the houre of dethe whan your wyttes be most fe
 ble / and your ghostly enemy moost cruell.

The secunde trouble or temptacyon at the houre of
 dethe is desperacyon. The temptacyon cometh comenly
 by suggestyon of y deuyll. For whan a soule is sore trou
 bled with sakenesse and heuynesse / than the deuyll puts
 teth vnto his mynde suche synnes as he hath done befo
 re tyme specially some synnes / wherof he was neuer shy
 uen somwhat of neglygence / somewhat of forgetfulnes
 And than the seke persone so trowled both in body and
 in soule remembreth no thyng / but payne and synne /
 wherfore som tymes he fereth so moche y ryghwysnes

of god seynge all oonly / the abhominacyon of his owne
lyfe & no thyng of his good dedes that he hath not suf-
fycient hope and truste in the mercy of god / but falleth
in to desperacyon without remedy . This desperacyon
is mooste greuouse and mooste peryllous aboute a l synes
in the worlde / wherfore yf ony suche temptacyon come
in a mannes mynde lette hym arme hym self myghtely
with vertue of hope and confydens consyderynge well
and certapnly trustynge that though a man had neuer
done good dedes in his lyfe / but as many synes as euer
was done syth the begynnynge of the worlde oꝝ shall be
done to y worlde's ende . And though he had neuer ben
shyuen noꝝ done penaunce for the m. And at the houre
of dethe petraucture he myght not speke oꝝ had no leser
foꝝ to be shyuen yet he shoulde not in nowyse despayre
of the mercy of god. For in this case it were suffycient
foꝝ his saluacyon to be soꝝy in his herte foꝝ his synnes / &
aske god mercy all oonly in his mynde thynkyng that
the mercy of god is euer in this worlde aboute his ryght
wysnesse. A man shoulde euer haue so great hope / and
truste of his saluacyon / y though an aungell of heuen ap-
pered vnto hym and shewed hym that he shoulde be dā-
pned / yet he shoulde not beleue hym / but rather thynke y
it were some illusyon of the deuyll transformynge hym
selfe in lykenesse of an aungell foꝝ to deceyue hym. And
yet if he were certyfyed / that it were an aungell of god
in dede yet he shoulde not despayre of his saluacyon / but
rather thynge that the aungell spake cendycionally that
is to say that he shoulde be dampned if he wolde not be
in wyll and put pose to amende his lyfe and be soꝝy foꝝ y
synnes that he had done.

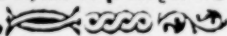
The thynde trouble or temptacyon at þe houre of deeth
is anger / wrathe and impacynce. This temptacyon cometh
oftentymes by suggestyō of the deuyll whiche moueth
a soule to grugge with his sykenesse and to thynke
that his payne is greater thanne he hath deserued / where
fore he cryeth and complayneth vnto god / & sayth why
suffrest thou me lord god to contynue in so lōge and so
grette payne what haue I done þat I shuld suffre all this.

Consyder here faythfull soule that by many trybulac
cyons we muste entre in to the kyngdome of heuen.


For a man is not worthy to come to grette Joye that
wyl suffre noo great payne therfore. And what is the
payne of a weke or of a yere towarde the grette / and the
inestymable Joye of heuen whiche shall idure not a we
ke or a yere / but euermore worlde without ende.

The dere belouyd soules of our lord suffred great pay
ne before they departed out of this worlde. And they we
re glad so to do knowynge the grette profyte and fruyt /
that they shoulde haue therfore if we wolde remembre
and imprynt wel in our myndes what payne & passyon
our sauour cryste hath taken for vs we myght thynke
oure selfe delicate persons if we wolde not paciently
suffre some payne for hym / & for þe welthe of our soule /
to obtayne þe great blysshe þe he hath bought for vs.

Lette vs therfore indeuer our self paciently to suffre
payne for the loue of hym / whiche suffred the grea
te payne and passyon of the moste bytter deeth of the Crosse
for vs. And though our fleshe grugge with payne and
desyre helthe and rest in this worlde we muste forsake
this desyre / and put our will to the will of god whiche
knoweth beste what thyng is to our auayle. And than

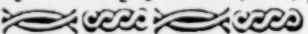
ke hym hertely of his bysytacyon in sendynge vs payne
and passyon here in this worlde lyke as we receyued of
hym a pceyous gyfte. for if we be partyners with our
lorde in payne and passyon we shall be partyners with
hym in Joye and consolacyon. 

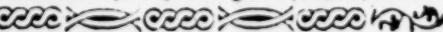
The fourthe trouble or temptacyō at the houre of des
the is couetyse and besynesse of mynde in worldly thy
ges whiche draweth the soule from the deuote remem
braunce and in warde loue that it shoulde haue in our loz
de specially at that tyme. This temptacyon cometh of
tentymes by suggestyon of the deuyll which putteth in
a mannes mynde at the houre of deth suche thynges spe
cially as a man hath loued best in his lyfe before as ry
chese worldly pleasure wyfe and chyldren & such other
These the deuyll presenteth besely vnto a mānes myn
de for y intent y he shoulde rather occupy his mynde he
re with all then w gostely pspite & welth of his soule.
Therefore to puruey remedy ayenst this temptacyon it
were expedient that euery man haue his testament re
dy made in tyme of his helth that he be not lettred about
the orderynge of his worldly goodes at the tyme of his
departrynge when he shoulde specially orde his soule
to the loue of god & forsake the loue of all tempoꝝall thy
ges for our sauour sayth he that wyll not forsake fa
ther and mother wyfe and chyldren and all other tem
poꝝall possessyons he may not be my dysceple wherfor
te they that shall be aboute speke pps let theym be ware
that they gyue the not ouer great cōfōrte of bodily helth
nor put them in ouer moche truste & hope of lyfe for sus
che swete wordes & vayne cōfōrtes may be occasyons of
theyr viter dāpnacion but let the moue the diligently for

to forsaake þ̄ loue this wretched worlde. And to put theyꝝ
wyl to god / and to be content alwayes whether it be to
lyue or to dye. And of bothe rather ordeie thein self to dye
than to lyue & than they shall not be deceyued. For ma-
ny a man is deceyued in the tyme of theyꝝ deeth by hope
of contynuaunce of lyfe / for as long as they truste to ly-
ue they wyl euer dyspose theym perfytely to dye and so
deeth taketh them vnderspoiled to the great damage and
hurte of theyꝝ soules. 

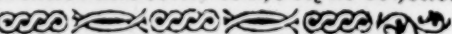
The .v. trouble or temptacyon at the houre of deeth is
p̄yde and bayne gloze / whiche cometh chesely by Insty-
gacyon of the deuyll. For when the deuyll perceyuetþ þ̄
he can not ouercome a soule by any of these temptaciōs
before reherseyd thenne he moueth hym to reioyse in h̄
selfe of his good dedes saynge vnto hym. O howe stron-
ge be ye in faythe / howe stedfast in the hope / howe perfy-
te in pacyence ye shall fynde but fewe suche / as ye be ye
haue done so many good dedes in your dayes / that shall
be remembred as long as the worlde standeth. This is
a peryllous and a subtyll temptacyon / Wherefore if any
suche thoughtes come in your mynde / loke that ye mes-
ke your selfe lowely / vnto our lord consyderynge that
of your selfe ye be nought ellys but a synfull creature /
& a wretched synner not all oonly for that ye haue done.
But also for many synes whiche ye shoulde haue fallen
vnto yf ye had not ben preseruyd of our lord therfrom
And where ye haue euer in your lyfe done any good de-
des those came not of your selfe / but of the grace of god
to whome belongeth honoure and prayse therfore.
Thus ye shal with goddes grace ouer come the tempta-
cyons of the deuyll for when he wolde exalte you by p̄y

de and bayne glory/ ye shall loue your selfe by mekenesse / and when he wolde loue you by desperacyon ye shall exalte your self by stedfast hope of y great mercy of god.

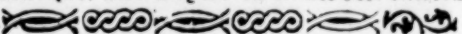
Those ouer ye that shall be aboute syke persons loke that ye counsaile them by tyme for to receyue the sacramentes of the chyrche / for they be suffrayne medycyns bothe for the soule & for the body. for all syknesse & payne cometh of synne for if there hadde neuer ben synne there shoulde neuer haue ben payne / but remedy agens synne is grace / & grace is gotten cheefly by the sacramentes of y chyrche be suffrayne medycyns bothe for y soule and also for the body. 

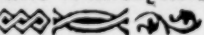
And after that the syke persons hath receyued the sacramentes of the chyrche / lette hym not fere to dye at o ny tyme that shall please our lord to call hym remembre bynge that there is none other waye to come to the roye of heuen / but all oonly by this way of deth. for all the soules that be now in heuen haue passed this same way of deth / And thoughe the fleshe and the sensuall appetite grugge and fere to dye / lette not this trouble the syke persone for it is naturall for the fleshe so to do. But this grugge and fere shall not lose the mercy of y soule yt the soule consent not wyllingly therto but be content to shynytte hym selfe to the wyll of god / whether it be to dye or to lyue. 

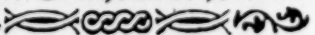
Nowe for a shorte conclusyon that a man maye the better knowe at the houre of deth whether he be in state of saluacyon he shall examyne hym selfe or his frende in

lyke wyse of. v. speccyall thynges. fyrste whether he bele
ue all that longeth to crysten farth as holy chyrche beles
ueth and techyth. The seconde whether he truste sted
fastly to be sauyd & to come to þe Joye of heuen thozugh
the merytes of crystes passyon. The thyrde whether he
be sozy for all the synes that he hath done and aske speccy
ally forgyuenes of our lord for them with wyll and put
pose to askeyne from synne hens forwarde. The fourthe
whether he forgyue all them that haue hurte or offeded
hym by worde or by dede. And aske all theyn forgyue
nes þe he hath hurte or offeded other by worde or by des
de. The. v. if he haue hurte ony man whether he wyll þe
restryucion and amendes be made vnto theyn accordy
ng to ryght and consyence as ferre as his power may ex
tende. The. v. questyōs be necessary to be asked of them
that lye in Joydy of deth. And whoso cuer may answe
re to all theyn/and say ye therto truely and infeynably
by his worde of mouth or for want of speche in his her
te alone/ he maye be assured if he so departe this worde
that he shall be saued and come to the blyssc of heuen es
uerlastyng. 

O Yet in all maner of troubles and temptacyons in bo
dy or in soule. Lette euery man remembze inwardly the
blessyd passyon of our sauoure cryste/ and call therto
for helpe and secoure & he shall cuer fynde reinedy therē.
Besyde this let euery man call vnto the gloryouse vir
gyn the mother of god our lady saynt Mary for helpe
comforte and assystence. For she may helpe vs and succ
oure vs for she is mozte of power vnder god/ and doub
tles she wyll helpe vs & succoure vs if we call vnto hyr/
for she is the mother of mercy and of pryte. And our spes
cyall aduocate for to shewe & present all our causes and

our necessytees to the hyghe Judge of heuen hyr owne
blyssed sone. And doubtles it is not to be thought þ̄ sus
che a noble sone so lounge and so gentyll vnto his mo
ther wyll denye hyr ony thyng that she asketh/ wherfor
re lette every man and woman at all tynes but specyals
ly at the houre of deth call vnto hyr for helpe & succoure
And doubte we not but she wyll euer be redy to helpe/
succoure/comforte/ and assyste vs in all our causes and
necessytees. 

C Besyde this let every man and woman at the houre
of deth make inuocacyon/ and theyr frendes with them
vnto holy aungelles and sayntes of heuen/ specyally to
those/ whiche they haue had moste deuocyō vnto in theyr
lyfes. And so fynally recomande theyr soules vnto our
lorde Ihesu god almyghty/ to his blesyd mother & bur
gyue our lady saynt Mary and to all sayntes sayge. In
manus tuas tuas dñe. &c. 

And other prayers whiche shall be thought conueny
ent and pleasaunt vnto god. To whome be honour and
glozy cuerlastynge. Amen. 

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